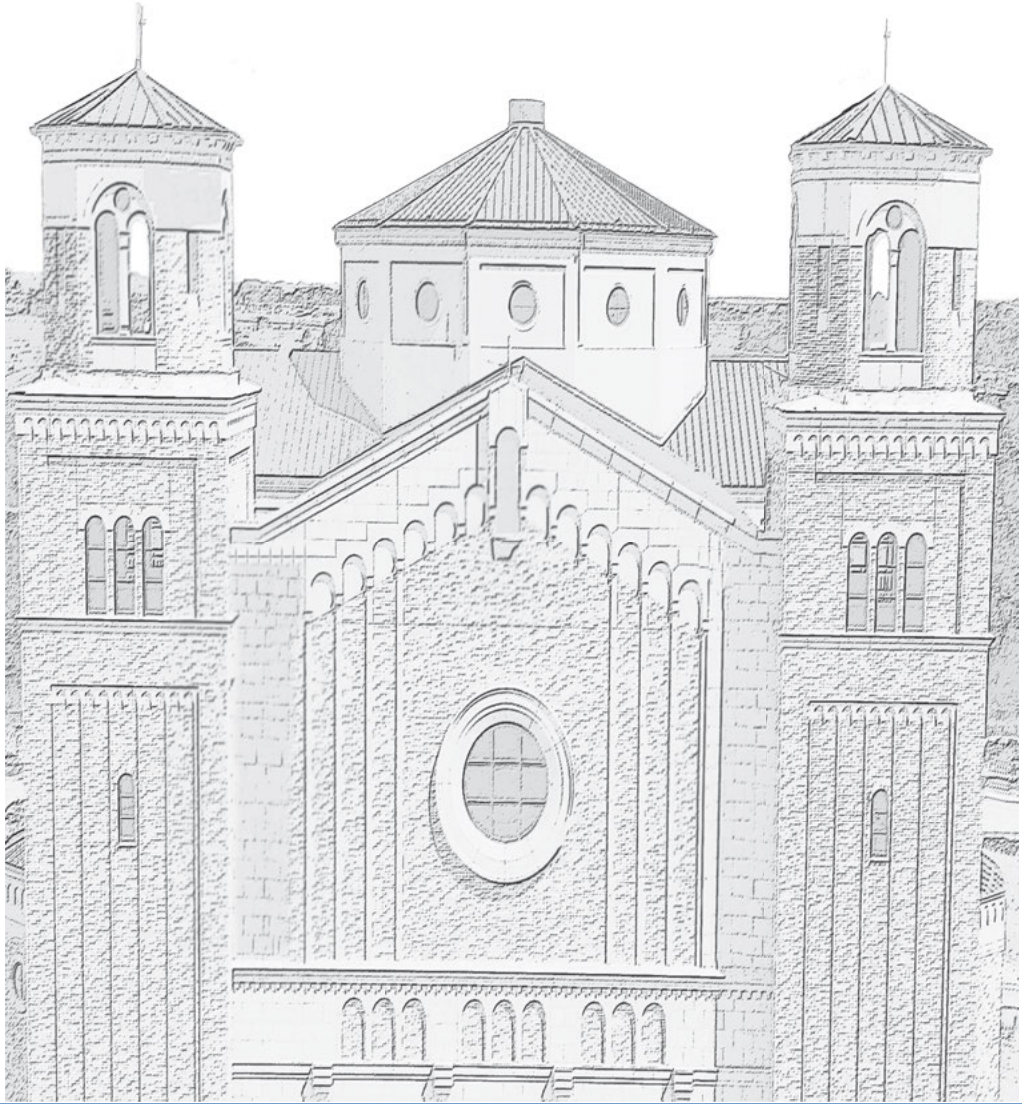


THE IMMACULATA
CONSECRATION OF THE BELLS
AND
LAYING THE CORNERSTONE



SEPTEMBER 10, 2022



P r e f a c e

The word *bell* comes from the Anglo-Saxon word *bellan*, to make a hollow sound. Such is the peculiar timbre of the large bronze instruments whose special function is to announce and to convoke. But bells have, above all, a religious orientation. Bells have been employed in Catholic churches throughout the centuries to mark the hours of prayer, especially the *Angelus*, and to call the faithful into the church for Sunday Mass, Vespers, etc. It is most fitting, given their sacred purpose, that special attention be devoted to the rites of their consecration.

From the very beginning, bells were associated with divine worship, although they had their practical counterparts (e.g. they were hung around the necks of livestock to keep them from straying). Originally they were small; the larger bells suspended in towers were a later development.

Perhaps the earliest appearance of bells in recorded history is their use in the Egyptian worship of the god Osiris; later Moses, who according to St. Stephen “was instructed in all the wisdom of the Egyptians” (Acts 7:22), employed bells in the worship of God, for he was commanded to decorate the lower fringe of the tunic of Aaron the high priest with little bells placed between ornate pomegranate designs, “that the sound may be heard when he goeth in and cometh out of the sanctuary in the sight of the Lord” (Exodus 28:35).

Likewise, the early Christian Church adopted the use of bells—this time of larger proportions—from the Romans, who employed them in processions and even erected bells to summon the people to the baths. Thus, bells were already mounted in public edifices and used to convoke assemblies of people.

Bishop Paulinus is recorded by Polydore Vergil to have installed a church bell in Nola, a city of Campania, around A.D. 400. The term for “bell” in Ecclesiastical Latin, *campana*, is evidently derived from the name of this locality. By 550, the use of church bells was well established in France. Rituals for blessing them soon appeared; one is mentioned in a capitulary of Charlemagne from 787. It became customary to “baptize” them, assigning them the names of patron saints; Pope John XIII is recorded to have blessed the bell of the Lateran basilica, naming it, of course, “John”.

As remarked above, the size of bells in general, and especially of church bells, grew over time; in the 11th century, a bell installed in the church at Orleans, France, weighing 2,600 lbs, was thought to be very large.

The ritual for the consecration of bells used to be very lengthy and solemn, but with the promulgation of the Roman Pontifical issued by Pope John XXIII in 1961, the ritual underwent a dramatic abbreviation. The previous Roman Pontifical, which had last been modified by Pope Leo XIII, called for the recitation of fifteen Psalms, only three of which are retained in the 1962 rite. The bishop, except when he was performing some other function, would recite the psalms himself, sitting at the faldstool and alternating verses with the clergy present. The holy water was specially blessed at the spot, both with the ordinary blessing and with an additional prayer fitted for its particular use. The ministers washed the bell inside and out with this water. The bishop anointed the bell in three stages: first, taking the oil of the sick, he made a single cross upon the outside of the bell; second, with the same oil, he made seven crosses marked at equal distances around the exterior; third, taking holy chrism, he made four equidistant crosses on the interior. The total number of unctions, therefore, amounted to twelve. Now, however, the bell is anointed four times, all on the exterior, with chrism; the oil of the sick is not used.

Because of the simplification of the unctions, the three prayers said by the bishop during the consecration of the bell have undergone slight variations, removing references to actions that have been eliminated and generally shortening the length of the prayers. Nevertheless, they remain substantially the same. All of the prayers stress the power that a consecrated bell has of expelling evil spirits and even of tempering foul weather, a natural manifestation of the powers of evil. The sound of the bell dispels the temptations of the enemy, who seeks to disturb the minds of the faithful from the tranquil possession of the Catholic faith. The first prayer mentions Moses's use of musical instruments to summon the Israelites to sacrifice; the second recalls the fall of Jericho before the sound of trumpets; the third is an appeal to Christ who, roused from sleep by his disciples at the onslaught of a storm, calmed the rough waters that were threatening to capsize their boat.

At the close of the ceremony, the deacon used to sing the passage from the Gospel of St. Luke in which Our Lord visited the house of Martha and Mary. As Mary, the contemplative, had chosen "the better part", this passage was fittingly applied to the consecration of bells, since they call the faithful to leave the exterior business occupying their thoughts in order to spend some time at the feet of Christ.

In conclusion, the liturgical texts for the consecration of church bells indicate their importance and sacred character: consecrated for divine worship and elevated to the dignity of sacramentals, they sing the glory of God; they follow the rhythm of Christian life with its joys and sorrows; they invite the faithful to church in order to pray there, to participate in the Sacraments, and to listen to the Word of God.

-Adapted from *The Sacramentals of the Catholic Church*, by Rev. A. A. Lamb, LL.D.

THE CONSECRATION OF CHURCH BELLS

FIRST PART: ASPERSION OF THE BELLS

At the appointed hour, with the assistance of the deacon and subdeacon, who have already vested, in the sacristy or another appropriate place, the bishop puts on the amice, alb, cincture, stole, and white cope. Then, having donned the miter and taken his crosier in hand, the bishop together with his ministers approaches the place where the bells are to be blessed. The acolytes, their candles lit, precede him, together with the cross and a cleric.

The bishop, having arrived at the faldstool, gives up his crosier and miter, turns toward the cross, and intones the following versicle, to which all respond, as follows.

Ÿ. O God, come to my assistance.

Ṛ. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

With this finished, the Bishop, wearing his miter, sprinkles the bells as he circles around them, saying nothing. Meanwhile, the schola sings:

Antiphon. The voice of the Lord * is upon the waters: the God of majesty hath thundered: the Lord is upon many waters.

ORDO AD CAMPANAS CONSECRANDAS

PARS PRIMA: LUSTRATIO CAMPANARUM

Pontifex, hora competendi, adjuvantibus diacono et subdiacono, suis paramentis jam indutis, in sacristia vel alio loco convenienti, assumit amictum, albam, cingulum, stolam et pluviale albi coloris. Assumpta deinde mitra et accepto baculo, praeuntibus acolythis cum intorticiis accensis et cruce, atque clero, Pontifex accedit cum ministries ad locum, ubi campanae benedici debent.

Stans deinde ad faldistorium, facie ad crucem conversus, depositis baculo et mitra, inchoat, et omnes prosequuntur:

V. Deus in adiutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in saécula saeculórum. Amen.

Quo expleto, Pontifex, mitram in capite tenens, aspergit campanas, nihil dicens, illas circumeundo. Interim schola cantat:

ANT.
VIIa



ox Domi-ni * su-per aquas : De-us ma-jestá-tis in-tó-nu-it : Dóminus sú-
per aquas multas. *Psalmus 28 : 1. Af-férte Dómino, fí-li-i De-i : * af-férte Dómino*
fí-li-os a-rí-et-tum. *Flexa* : et honórem, † afférte Dómino

Psalm 28

1. Bring to the Lord, O ye children of God: * bring to the Lord the offspring of lambs.

2. Bring to the Lord glory and honor, bring to the Lord glory to his name: * adore ye the Lord in his holy court.

If necessary, the antiphon is repeated.

3. The voice of the Lord is upon the waters, the God of majesty hath thundered: * the Lord is upon many waters.

4. The voice of the Lord is in power: * the voice of the Lord in magnificence.

If necessary, the antiphon is repeated.

5. The voice of the Lord breaketh the cedars: * yea, the Lord shall break the cedars of Libanus.

6. And shall reduce them to pieces, as a calf of Libanus: * and as the beloved son of unicorns.

If necessary, the antiphon is repeated.

7. The voice of the Lord divideth the flame of fire: * the voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

8. The voice of the Lord prepareth the stags, and he shall discover the thick woods: * and in his temple all shall speak his glory.

If necessary, the antiphon is repeated.

9. The Lord maketh the flood to dwell: * and the Lord shall sit king for ever.

10. The Lord will give strength to his people: * the Lord will bless his people with peace.

Psalmus 28

1. Afférte Dómino, **fíli Dei**: * afférte Dómino **fílios aríetum**.

2. Afférte Dómino glóriam, et honórem, † afférte Dómino glóriam **nómini ejus**: * adoráte Dóminum in átrio **sancto ejus**.

Repetitur antiphona, si necesse fuerit.

3. Vox Dómini super aquas, Deus majestátis **intónuit**: * Dóminus super **aquas multas**.

4. Vox Dómini **in virtúte**: * vox Domini in **magnificéntia**.

Repetitur antiphona, si necesse fuerit.

5. Vox Dómini **confringéntis cedros**: * et confrínget Dóminus **cedros Libani**.

6. Et commínuet eas tamquam **vítulum Líbani**: * et diléctus quemádmódu **filius unicórnium**.

Repetitur antiphona, si necesse fuerit.

7. Vox Dómini intercidéntis **flamam ignis**: * vox Dómini concutiéntis **desértum**: et commovébit Dóminus **desértum Cades**.

8. Vox Dómini praeparántis **cervos**, et revelábit **condénsa**: * et in templo ejus omnes **dicent glóriam**.

Repetitur antiphona, si necesse fuerit.

9. Dóminus dilúvium inhabitáre **facit**: * et sedébit Dóminus **Rex in aetérnum**.

10. Dóminus virtútem **pópulo suo dabit**: * Dóminus benedícet **pópulo suo in pace**.

*The **Glory be** is not said, but the antiphon is repeated. When the bishop has completed the aspersion, the Psalm is cut off and the antiphon repeated.*

The aspersion finished, the Bishop, standing at the faldstool, having deposited the aspersion and removed his miter, joins his hands and sings in the ferial tone:

Ÿ. The Lord be with you. To which all respond: R̄. And with thy spirit.

Let us pray.

O GOD, Who through the lawgiver Moses, thy servant, didst command that silver trumpets be made, by which, when the priests would sound them at the time of sacrifice, the people, being encouraged by the pleasantness of their tone, would be made ready to adore thee, and would come together for the celebration of the sacrifice; grant, we beseech thee, that these instruments prepared by thy holy Church may be sanctified by the Holy Ghost, in order that through their touch the faithful may be invited unto a reward. And when their melody shall have sounded in the ears of the people, may the devotedness of their faith increase in them; may all the snares of the enemy be driven far away, together with the beating of hail, the onslaught of storms, the violence of tempests; may dangerous thundering be softened; may the wind arise in gusts that are safe and moderate in their force; and may thy strong right hand prostrate the powers of the air, so that at the ringing of these bells they will tremble and flee. Through Christ our Lord. **R̄.** Amen.

Non dicitur Gloria Patri, sed repetitur antiphona. Psalmus tamen abrumpitur et repetitur antiphona, cum Pontifex aspersionem perfecerit.

Aspersione peracta, Pontifex, stans ad faldistorium, depositis aspersione et mitra, tono feriali ac manibus junctis dicit:

Ÿ. Dóminus vobíscum. Cui omnes respondent: R̄. Et cum spírítu tuo.

Orémus.

DEUS, qui per Móysen legíferum fámulum tuum tubas argenteas fieri præcípisti, quibus dum sacerdótes tẽpore sacrificii clángerent, sónitu dulcẽdinis pópulus mónitus ad te adorándum fieret præparatus, et ad celebránda sacrificia conveníret: praesta, quaesumus; ut haec váscula sanctæ tuæ Ecclésiæ praeparáta sanctificẽntur a Spírítu Sancto, ut per illorum tactum fidèles invitẽntur ad praemium. Et cum melódia illorum aúribus insonúerit populórum, crescat in eis devótio fidei; procul pellántur omnes insídiæ inimíci, fragor grándinum, procélla túrbínium, ímpetus tempestátum; temperẽntur infesta tonítrua; ventórum flabra fiant salúbriter, ac moderáte suspẽnsa; prostérnat aëreas potestátes dẽxtera tuæ virtútis, ut haec audiẽtes tintinnábula contremíscant, et fúgiant. Per Christum Dóminum nostrum. R̄. Amen.



PACCARD

**FONDEUR CAMPANISTE
DEPUIS 1796**

SECOND PART: CONSECRATION OF THE BELLS

Receiving his miter, the bishop approaches the bell and, dipping the thumb of his right hand into the sacred chrism, he makes four crosses on the exterior of the bell, at equal distances; for each cross he says:

Let this sign be hallowed and consecrated, in the name of the Father, and of the Son, ✠ and of the Holy Ghost, in honor of St. Lazarus.¹ *And the ministers respond:* Amen.

Let this sign be hallowed and consecrated, in the name of the Father, and of the Son, ✠ and of the Holy Ghost, in honor of St. Gabriel.² *And the ministers respond:* Amen.

¹ The **St. Lazarus** bell will sound the death knell in Requiem Masses and funeral processions, imploring that Christ may grace with His visit the soul of the departed and the mourning family members, as He did at the death of Lazarus.

Inscriptions: *Sancte Lazare, Ora Pro Nobis* (St. Lazarus, pray for us) and *Lazare, Veni Foras. Ego Sum Resurrectio Et Vita* (Lazarus, come forth. I am the Resurrection and the Life)

Key: F3 -- Weight: 1,985 lbs -- Location: South Tower

² The **St. Gabriel** bell will ring out for the Angelus each day, as we commemorate the angel Gabriel's announcing to Our Lady that she is to be the Mother of God.

Inscriptions: *Sancte Gabriel, Ora Pro Nobis* (St. Gabriel, pray for us) and *Et Verbum Caro Factum Est, Et Habitavit In Nobis* (And the Word was made flesh, and dwelt among us)

Key: Eb3 -- Weight: 2,756 lbs -- Location: South Tower

PARS SECUNDA : CONSECRATIO CAMPANARUM

Accepta mitra, Pontifex accedit ad campanas, et intingens pollicem dexteræ manus in sanctum chrisma, facit super illas quatuor cruces exterius, pari distantia, et ad singulas cruces dicit:

Sanctificétur et consecrátur signum istud, in nómine Patris, et Filii, ✠ et Spíritus Sancti: in honórem Sancti Lazari. *Et ministri respondent: Amen.*

Sanctificétur et consecrátur signum istud, in nómine Patris, et Filii, ✠ et Spíritus Sancti: in honórem Sancti Gabrielis. *Et ministri respondent: Amen.*



St. Lazarus



St. Gabriel

Let this sign be hallowed and consecrated, in the name of the Father, and of the Son, ✠ and of the Holy Ghost, in honor of St. John the Baptist.³ *And the ministers respond:* Amen.

Let this sign be hallowed and consecrated, in the name of the Father, and of the Son, ✠ and of the Holy Ghost, in honor of Sts. Benedict and Scholastica.⁴ *And the ministers respond:* Amen.

³ The **St. John the Baptist** bell will be used for calling the faithful to Mass and for the consecration. St. John the Baptist was “the voice of one crying in the wilderness: ‘Prepare ye the way of the Lord.’”

Inscriptions: *Sancte Ioannes Baptista, Ora Pro Nobis* (St. John the Baptist, pray for us) and *Vox Clamantis In Deserto, Parate Viam Domini* (The voice of one crying in the desert, prepare ye the way of the Lord)

Key: D3 -- Weight: 3,308 lbs -- Location: North Tower

⁴ The **Sts. Benedict and Scholastica** bell will be rung for protection against wicked spirits and storms, for these two saints are the patrons against such calamities.

Inscriptions: *Vade Retro, Satana* (Get behind me, Satan) and *Sancti Benedicte Et Scholastica, Ora Pro Nobis* (Sts. Benedict and Scholastica, pray for us) and *A Fulgura Et Tempestate, Libera Nos Domine* (From lightning and the storm, deliver us, O Lord)

Key: C3 -- Weight: 4,630 lbs -- Location: South Tower

Sanctificétur et consecrátur signum istud, in nómine Patris, et Fílii, ✠ et Spíritus Sancti: in honórem Sancti Ioannis Baptistae. *Et ministri respondent:* Amen.

Sanctificétur et consecrátur signum istud, in nómine Patris, et Fílii, ✠ et Spíritus Sancti: in honórem Sanctorum Benedicti et Scholasticae. *Et ministri respondent:* Amen.



Sts. Benedict & Scholastica



St. John the Baptist



Maria Immaculata

Let this sign be hallowed and consecrated, in the name of the Father, and of the Son, ✠ and of the Holy Ghost, in honor of Mary Immaculate.⁵ *And the ministers respond:* Amen.

In the meantime, the schola sings:

Antiphon. Praise * the Lord, O Jerusalem. †

Psalm 147

1. Praise the Lord, O Jerusalem: * † praise thy God, O Sion.
2. Because he hath strengthened the bolts of thy gates, * he hath blessed thy children within thee.

If necessary, the antiphon is repeated.

3. Who hath placed peace in thy borders: * and filleth thee with the fat of corn.
4. Who sendeth forth his speech to the earth: * his word runneth swiftly.

If necessary, the antiphon is repeated.

5. Who giveth snow like wool: * scattereth mists like ashes.

⁵ The **Maria Immaculata** bell will be the main bell of the new Immaculata church.

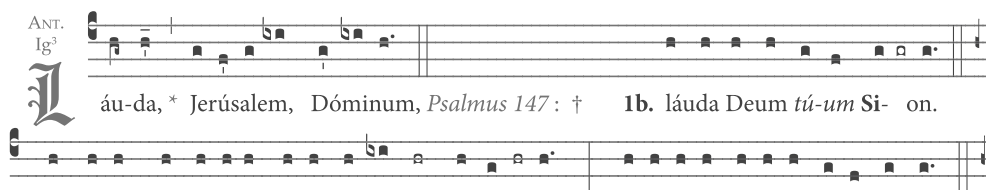
Inscriptions: *Maria Immaculata, Ora Pro Nobis* (Mary Immaculate, pray for us) and *In The End My Immaculate Heart Will Triumph*

Key: Bb2 -- Weight: 7,716 lbs -- Location: North Tower

Sanctificétur et consecrátur signum istud, in nómine Patris, et Fílii, ✠ et Spíritus Sancti: in honórem Sanctae Mariae Immaculatae. *Et ministri respondent:* Amen.

Interim schola cantat:

ANT.
Ig³



áu-da, * Jerúsalem, Dóminum, *Psalmus 147*: † 1b. láuda Deum tú-um Si- on.

2. Quóniam confortávit séras portá-rum tu-á- rum, * benedíxit fí- li- is tú- is in te.

Psalmus 147

1. Lauda, Jerúsalem, Dóminum, * † lauda Deum tuum, Sion.

2. Quod confortávit seras portárum tuárum, * benedíxit fíliis tuis in te.

Repetitur antiphona, si necesse fuerit.

3. Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium suum terræ: * velóciter currit sermo ejus.

Repetitur antiphona, si necesse fuerit.

5. Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

6. He sendeth his crystal like morsels: * who shall stand before the face of his cold?

If necessary, the antiphon is repeated.

7. He shall send out his word, and shall melt them: * his wind shall blow, and the waters shall run.

8. Who declareth his word to Jacob: * his justices and his judgments to Israel.

9. He hath not done in like manner to every nation: * and his judgements he hath not made manifest to them.

*The **Gloria be** is not said, but the antiphon is repeated. When the bishop has completed the anointing, the Psalm is cut off and the antiphon repeated.*

The anointings finished, the bishop returns to the faldstool and washes his hands. Then removing his miter, standing, his hands joined, he sings in the ferial tone:

Ÿ. The Lord be with you. *All:* R̄. And with thy spirit.

Let us pray.

ALMIGHTY and eternal God, who by the sounding of trumpets didst cause to fall before the Ark of the Covenant the walls of stone whereby the enemy army was buttressed; fill these bells with thy blessing, that, wherever their sound reacheth, the fiery darts of the enemy, the flash of lightning, the onslaught of stones, and the damage of storms may be put far to flight; and thus whoever gather at their sound, being freed from all the temptations of the enemy, may ever adhere to the teachings of the Catholic Faith. Through Christ our Lord. R̄. Amen.

6. Mittit crýstállum suam **sicut** buccéllas: * ante fáciem frigóris ejus quis *sustiné*bit?

Repetitur antiphona, si necesse fuerit.

7. Emíttet verbum suum, et **liquefá**ciet ea: * flabit spíritus ejus, et *fluent* aquæ.

8. Qui annúntiat verbum **suum** **Iacob**: * justítias et judícia sua **Isræel**.

9. Non fecit táliter omni **natió**ni: * et judícia sua non manifestávit eis.

Non dicitur Gloria Patri, sed repetitur antiphona. Psalmus tamen abruptitur et repetitur antiphona, cum Pontifex unctiones perfecerit.

Uctionibus peractis, Pontifex redit ad faldistorium et manus lavat. Deposita deinde mitra, stans, tono feriali ac manibus junctis dicit:

Ÿ. Dóminus vobíscum. *Omnes: R̄.* Et cum spírítu tuo.

Orémus.

OMNÍPOTENS sempitérne Deus, qui ante arcam foéderis per clangórem tubárum, muros lapídeos, quibus adversántium cingebátur exércitus, cádere fecísti; tu haec tintinnábula cælésti benedictióne perfúnde; ut ante sónitum eorum lóngius effugéntur igníta jácula inimíci, percússio fúlminum, ímpetus lápidum, laésio tempestátum; ut quicúmque ad sónitum eorum convénerint, ab ómnibus inimíci tentatiónibus líberi, semper fídei cathólicæ documenta secténtur. Per Chrístum Dóminum nostrum.

R̄. Amen.

The bishop, sitting at the faldstool and wearing the miter, imposes incense in the thurible and gives the blessing. Then, approaching the bells, he incenses them, going around them without saying anything.

Antiphon. Praise ye the Lord * according to the multitude of his greatness.

Psalm 150

1. Praise ye the Lord in his holy places: * praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts: * praise ye him according to the multitude of his greatness.

If necessary, the antiphon is repeated.

3. Praise him with the sound of trumpet: * praise him with psaltery and harp.

4. Praise him with timbrel and choir: * praise him with strings and organs.

5. Praise him on high sounding cymbals: praise him on cymbals of joy: * let every spirit praise the Lord.

*The **Glory be** is not said, but the antiphon is repeated.*

The incensation finished, the bishop returns to the faldstool and, removing his miter, standing, with his hands joined, he sings in the ferial tone:

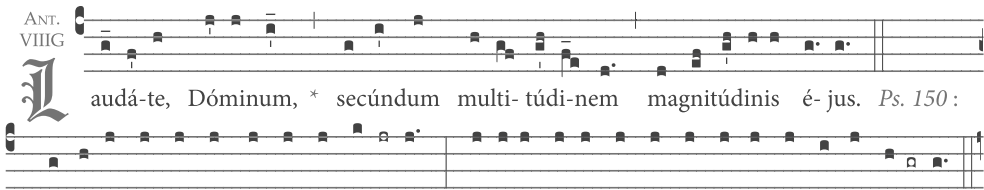
Ÿ. The Lord be with you. *All: R̄.* And with thy spirit.

Let us pray.

ALL-POWERFUL Conqueror Christ, who, sleeping in the ship according to the putting on of thy flesh, wert immediately aroused when a storm rose up and agitated

Pontifex sedens ad faldistorium cum mitra, incensum ponit cum benedictione in thuribulo. Accedens deinde ad campanas illas incensat, circumeundo, nihil dicens. Interim schola cantat:

ANT.
VIII G



L audá-te, Dóminum, * secúndum multi- túdi-nem magnitúdinis é- jus. Ps. 150 :

1. Laudáte Dóminum in sanctis é- jus, * laudáte é-um in fi ma-ménto vir-tú-tis é- jus.

Psalmus 150

1. Laudáte Dóminum in sanctis **e**jus, * laudáte eum in firmaménto virtútis **e**jus.

2. Laudáte eum in virtútibus **e**jus: * laudáte eum secúndum multitudínem magnitúdinis **e**jus.

Repetitur antiphona, si necesse fuerit.

3. Laudáte eum in sono **t**ubæ: * laudáte eum in psaltério, et cíthara.

4. Laudáte eum in týmpano, et **ch**oro: * laudáte eum in chordis, et órgano.

5. Laudáte eum in cýmbalis benesonántibus, † laudáte eum in cýmbalis jubilatiónis: * omnis spíritus *laudat* **D**óminum.

*Non dicitur **Gloria Patri**, sed repetitur antiphona.*

Expleta incensatione, Pontifex redit ad faldistorium, et, deposita mitra, stans, tono feriali ac manibus junctis dicit:

Ÿ. Dóminus vobíscum. *Omnes:* **R**. Et cum spíritu tuo.

Orémus.

OMNÍPOTENS dominátor Chríste, quo secúndum assumptionem carnis dormiénte in navi, dum obórta

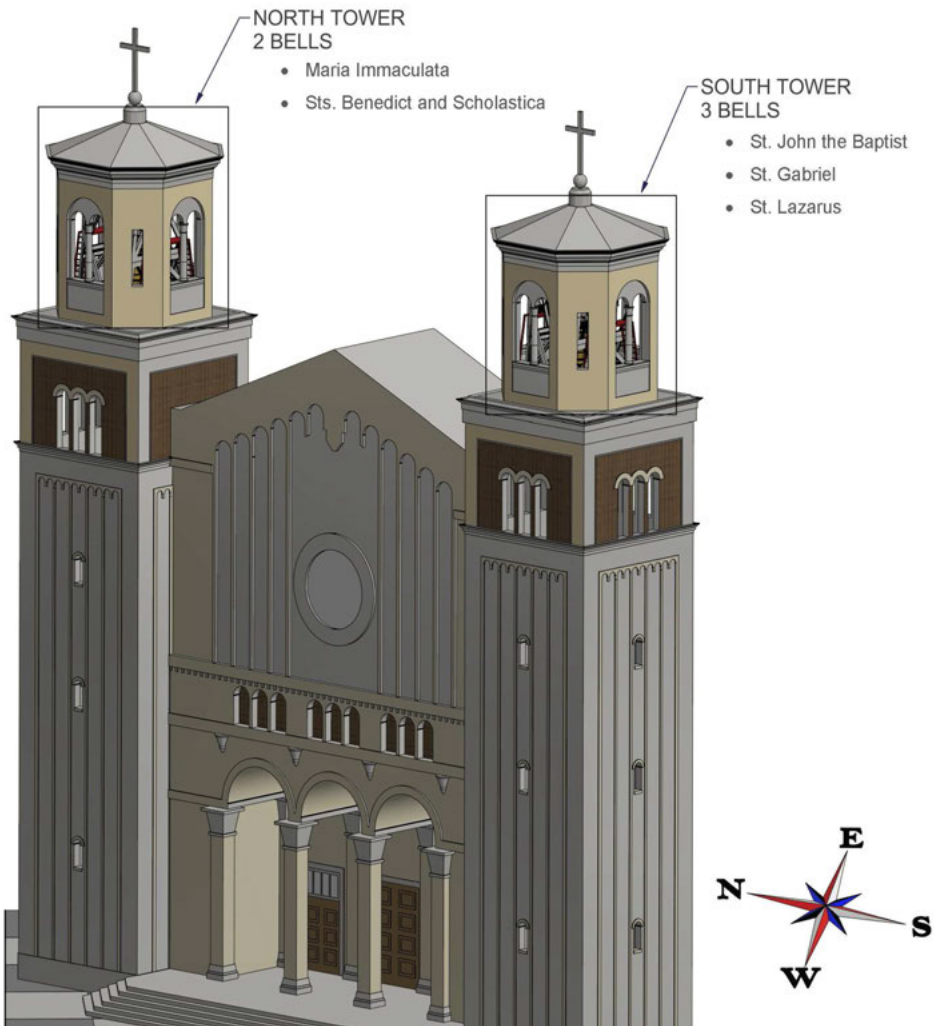
hand guard the gathering of Thy Church; may the fruits of the believers, with their minds and bodies, be preserved by thy everlasting protection. Who livest and reignest world without end. **R.** Amen.

And immediately the bishop adds: **V.** The Lord be with you.

R. And with thy spirit.

The deacon sings: **V.** Let us bless the Lord.

And all respond: **R.** Thanks be to God.



tempéſtas mare conturbáſſet, te prótinus excitáto et imperánte, diſſiluit, tu neceſſitátibus pópuli tui benígnum ſuccúrre; tu haec tintinnábula Sancti Spíritus rore perfúnde, ut ante ſónitum illorum ſemper fúgiat inimícus; invitétur ad fidem pópulus chriſtiánus; hoſtilis terreátur exércitus; confortétur in Dómino pópulus tuus convocátus; et dum illorum ſónitus tranſit per núbila, Eccléſiæ tuæ convéntum manus conſérvet angélica; fruges credéntium, mentes et córpora ſalvet protéctio ſempitérna. Qui vivis et regnas in ſaécula ſaeculórum. **R̄.** Amen.

Et ſtatim Pontifex addit: V̄. Dóminus vobíſcum.

R̄. Et cum ſpíritu tuo.

Diaconus cantat: V̄. Benedicámus Dómino.

Et omnes reſpondent: R̄. Deo grátias.

THE BLESSING OF A CORNERSTONE

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O God, from Whom every good thing takes its beginning, and receives its increase as it advances unto perfection, grant, we earnestly pray, that what we undertake for thy holy praise may, by the eternal gift of thy fatherly wisdom, be brought to completion. Through Christ our Lord.

℞. Amen.

The cornerstone is sprinkled with holy water.



BENEDICTIO PRIMÆ LAPIDIS ÆDIFICII

℣. Adjutórium nóstrum in nómine Dómini.

℞. Qui fécit cælum et térram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Deus, a quo omne bónum sumit inítium, et semper ad potióra progrédiens pércipit increméntum: concede, quæsumus, supplicántibus nobis; ut, quod ad laudem nóminis tui inchoáre aggrédimur, æténo tuæ patérnæ sapiéntiæ múnere perducátur ad términum. Per Christum Dóminum nostrum.

℞. Amen.

Et aspergatur aqua benedicta.

Campanas has quinque a **F**usorigibus **P**accard
Anneciae in **G**allia fabricatas
 frequentibus cleris religiosis fidelibus
 coram subscriptis patrinis suae quoque campanae



ascantibus quo sumptibus propriis ac largitate incepto
 immaculatae **E**ccliesiam aedificandi fauentes
 ad easdem edendas attulissent ante diem
 quartum **I**dus **S**eptembris
 anno **D**omini **MMXXII**

Reuerendissimus **D**ominus **B**ernardus **F**ellay


Episcopus **A**uxiliaris
Fraternitatis **S**acerdotalis **S**ancti **P**ii
 deuotissime consecrauit

SARIMA **S**EBASTIANUS **S**TIOANES **S**AGUABRELI **S**LAZARUS
et **S**OPHIA **S**OPHIA **S**OPHIA **S**OPHIA **S**OPHIA

- | | | | | |
|------------------------------|--------------------------------|----------------------------------|------------------------------|---------------------------------|
| Joseph & Bridget
Thomas | Miguel & Dora
Garcia | John-Paul &
Jennifer Rutledge | Andrew & Bridget
Engholm | William & Carol Cerny |
| Jerome & Bridget
Nienaber | Paul Zapp | Michael & Maria
Drippé | Richard & Kathleen
Ahearn | David & Antoinette
Cancelada |
| John & Ann McFarland | Luis & Cristina
De la Serna | Allen & Kathleen
Rutledge | | Rebecca Quain |

PROCURATORES

Episcopus **C**onsecrans

Campanas has quinque a Fusoribus Paccard Anneciae in Gallia fabricatas frequentibus cleris religiosis fidelibus coram subscriptis patrinis suae quoque campanae astantibus quo sumptibus propriis ac largitate incepto Immacolatae Ecclesiam aedificandi faventes ad easdem edendas attulissent ante diem quartum Idus Septembres anno Domini MMXXII Reverendissimus Dominus Bernardus Fellay Episcopus auxiliaris Fraternitatis Sacerdotalis Sancti Pii X devotissime consecravit.

On September 10th, 2022, His Excellency Bishop Bernard Fellay of the Priestly Society of St. Pius X consecrated these five liturgical bells fabricated by the Paccard Foundry in Annecy, France in the presence of many clergy, religious, and faithful. The undersigned stood as godparents for their respective bells, having been instrumental in their production through their generosity and commitment to the Immaculata project.

